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nostalgia

1904 ST. MICHAEL'S COLLEGE 1972

the michaelman

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Saint Michael's College

letters

open membership

Dear Editor:

Maybe it is possible for the **Michaelman** to enlighten myself, as well as many other students at St. Michael's as to the purpose of the Crown and Sword Society. This rather sticky question arose at the last Senate meeting where it was met by a rather heated opposition. It seems apparent to several students on this campus that the Society isn't really doing much to make this college community a better place.

I do have some respect for the things the Society has done, such as, giving money to a scholarship fund and putting on a Christmas party for underprivileged children. Which brings up the question of why the Society is so selective in its election of members. It seems to me and many others that, if the Society is such an elite group, they should be able to do something truly great for St. Michael's College as a whole.

I personally feel that if the Crown and Sword Society wishes to endorse an open membership rule and in this way help to improve St. Michael's, then I'm all for it, if not the Society should be abolished.

God help you,
Homer Dupuis

Editor's Note: Mr. Dupuis, we agree with you wholeheartedly but have some reservations as to the direction the Society has taken on.

confusion

Dear Editor:

I refer this letter to the attitudes displayed in this administrative-"Student Body" homeostatic equilibrium called St. Michael's College. Our ~~dedicated~~ administrative backing lacks individual guidance and sincerity. Our peers offer us a lack of motivation and a very laquered finish on the few who do participate in any form on any level. This business transaction (which I sadly see college degrading into) has condensed life here (generally speaking) to an overnight country club visit. Unfortunately, blame is irrelevant, at least in my eyes, and I can't see arguing the misfortunes of the past. Solid change occurs slowly and can only be catalyzed by a sincere counter culture that will put the cultivation of the educated self at least in a state of germination. Stripping away the rhetoric, do you give a f---? Things are getting better, but somehow I feel a reorganization of ideals is called for in order to perhaps put into St. Mike's something it needs badly and that's a purpose. Any suggestions would be greatly appreciated.

Sincerely,
Daniel Kocis

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letters

give a damn

Dear Editor:

Wednesday night I knew that I was back in the land where boys call themselves Michaelmen. With tears in their eyes because of a defeat of their fine basketball squad the boys raised their beer mugs high. Salud!

Those who cheered for UVM did a good job but SMC rooters were more enthusiastic in their own way. They threw isults at both Mr. Bauman and Mr. Gaskey when neither was accorded the decency to see his critic face-to-face. But who would expect a Michaelman to show respect for a coach? Certainly not the members of the community.

"It is safe to assume that there are a lot of disappointed St. Michael's College basketball fans."

Our hearty-throated supporters did not forget the team and slashed at them with their worst throughout the game.

SMC students had hopes for a fine basketball season. The players wanted to do well also but as they lost some games the fans became bitter.

And so after a roaring evening the boys headed for a few beers to be enjoyed in that community spirit of Michael-land's Mill.

It seemed that the boys in the stands could not give a damn about the team. Let me ask you boys, do you expect the team to win when they have no one to win for?

Sincerely,
Sharon Wallace

time to change

Dear Editor:

Last Thursday night, at the Student Senate meeting here, the notorious Saint Michael's Crown and Sword Society was subject for a considerable amount of debate. At one time, the floor entertained a motion to disavow all existing ties between the Society and the Senate. If the motion had been passed, the society would have been forced to vacate its office in the Klein Student Center and drop the name Saint Michael's from its title.

Though the motion was defeated after a lengthy discussion, the fact that the credibility of this sublime order was questioned is a significant surfacing of the growing enmity many students feel toward the organization. The mounting estrangement of the Society is emphasized by the fact that from one-hundred candidates who tried to join it two years ago, the number of sophomores screened this year dropped to twenty-two.

The main objections raised against the Crown and Sword were in regards to its selection process, the limit of thirty members that the group imposes on itself, its alleged cliqueness, and the aforementioned alienation.

Since the Society's foundation in 1957, it has followed the same selection procedure. Any sophomore with a 2.0 average can try to join. For one week prospective members individually visit the junior and senior brothers for interviews. At the end of the week the Society meets to elect thirteen to seventeen members.

The reason that the group drew criticism for cliqueness is because a number of Saint Michael's students feel that members show partiality toward their friends in the elections.

The Saint Michael's Crown and Sword Society is a service organization. Besides serving the college by giving tours to prospective students, ushering at basketball games, and helping in freshman orientation, it is quite active in community projects such as the Big Brother program.

Those who are fortunate enough to secure a membership in the Society are afforded a golden opportunity to help others without the stigma of being alone, without the frustrations of disorganizationand with a sense of brotherhood and community within the Crown and Sword.

Another asset of the Society is the sense of pride that all its members can feel in themselves as a group. Of course, to the newly elected member, being selected is a source of personal pride; but, this little high lasts only for a short period of time, a temporary ego-trip that continues as long as he can derive satisfaction from beating someone else. The more enduring, more purely motivated feeling of pride comes with the spirit of community that the Society generates.

The only trouble with the organization's concept of community is that a community can not function to its fullest capability with a mathematical limit imposed upon it. The thirty member ceiling should be abolished. Anyone who in the eyes of the members, is able to accept the duties and responsibilities of the Crown and Sword should be elected to serve — regardless of the number of students wanting to join in one year. In fact, it would seem that the more people involved in this honorable organization, the more it could accomplish.

Respectfully yours,
Peter Flanagan

editorial

ultra- brite

The Crown and Sword Society has been too frequently defamed and eulogized. Speaking of nostalgia, it also seems that the so-called "honor society" is guilty of more contradictions than an ole' gray mare has legs to stand on.

It is a known fact that fraternities, selective organizations and men's social clubs vacated most college campuses during the era in the late 60's when conscientious students began questioning the establishment and searching for a new order. However, again, one must remember that for some unknown phenomena, nation-wide trends always reach Saint Michael's a bit late.

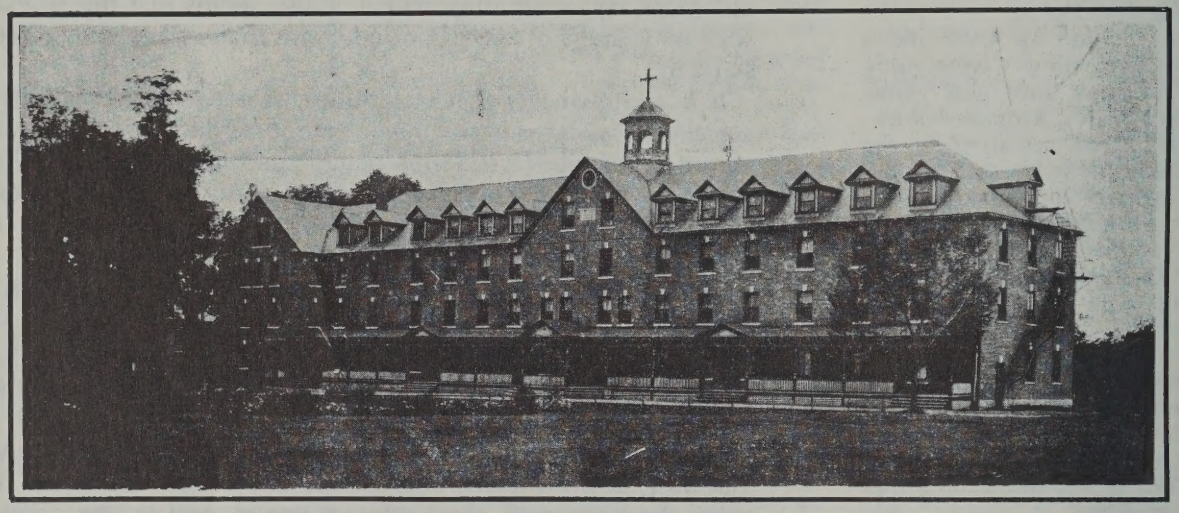
The point raised at the Student Association meeting last week questioning the validity, sincerity and legitimacy of such an organization as the Crown and Sword is an interesting one.

Who are they (members of the society) to choose whether a fellow student is qualified by their standards, which is undefined, to become members of a selected few? It is all the more obvious by their very actions, that they, as individuals, express Christianity on their own terms to the aged, the orphaned, the underprivileged, and to the community only when they care to. It seems that actually the only thing they really do is collectively gather in uniform to sing the hymn of showmanship.

I only ask the question and beg the answer what's unique, Christian, and relevant to 1972, about the Ipana toothpaste smiles and half-truths of the Crown and Sword Society. In short, what we need is to set the record straight by some measure of purpose and ultra-brite.

MWM

nostalgia — saint michael's



the saint michael's you never knew

by John Doherty

Saint Michael's history has been studded with memorable characters and events. Father John Lanoue and Father Edward Stapleton remembered some of these events in an exclusive *Michaelman* interview.

Back in the 1920's there use to be many large trees around the St. Mike's campus. There was even an apple orchard in the area that is now known as Aiken Mall. It was during this era that a severe storm or hurricane whipped across the Vermont area and brought down many of the trees of SMC.

1929 — St. Michael's was both a high school and a college with a total enrollment of approximately 200 students.

1930 — It was the obligation of all the undergraduate students to remain on campus and participate in the senior's commencement exercises.

1931 — Regulations demanded that students be awake and prepared for morning mass by 6:30 a.m. Breakfast followed immediately and morning classes began at 8:30 a.m. Curfew was lights out and in bed by 10:00 p.m. on weekdays; 11:00 p.m. on weekends while the Seniors had till 12:00 p.m.

Where Nicolle Hall stands today once was the scene of an old Saint Michael's slaughter house. Back in the early 1930's football and baseball was very popular at Saint Michael's and in Winooski. In a college of about 200 young men, nearly fifty students participated on the school football team. The football field was then in the area that is now occupied by the chapel.

It was rumored that when the St. Mike's football or baseball teams used to travel to New York for game against Clarkson, they would pick up ringers from Burlington and Plattsburg.

There is a story of how back in the late 1920's there was a bald-headed, middle aged priest who taught at St. Michael's and was gifted with a natural athletic ability. The St. Mike's baseball team that year was short on personnel and talent so they recruited the star priest because of his skillful and adept fielding and also his power at the plate. In game against a rival school the "padre" was caught sliding into second and on the play he lost his cap. Needless to day the chrome dome spoke for itself as to the good natured priest's age and eligibility.

During the early 1930's it was an administrative policy to assemble the entire student body, once a month in the chapel, for the purpose of reporting the grades and conduct of each student. The president of the college would personally take roll call and he would read out the grades of each student, ask questions about apparent difficulties and tabulate the demerits of the individual student. This was all done singularly, and in front of the entire student body.

In **1944**, during the Second World War, there were about fourty to fifty students enrolled at Saint Michael's. From 1946-47 the student body of Smickles was between 600-700, most of whom were veterans returning from the war.

This big Michaelmen hang out in the late 1940's was the "Sugarbush" which was somewhere near the old Hotel Vermont.

1957 — The Sisters of Saint Martha, from Canada, were in charge of the school cafeteria. Their convent was the old R.O.T.C. building.

1960 — Saint Michael's had about 100 milking cows and several barns with college employed farmers attending the lot.

a tradition

by Michael Ward

Throughout the past few years, Saint Michael's College has found itself in a difficult and confusing time of transition. Fundamental and far-reaching changes have affected all aspects of the Winooski Park campus in one way or another. The physical "plant", the administration, the Edmundites, faculty, students, curriculum — all have undergone basic changes, and with still more to come as Saint Michael's make its brave attempt to survive in a society which is seriously questioning and challenging the role of the small, private college. Hopefully, the college is adapting itself to the needs of the present while retaining a firm commitment to be even more open and responsive to the demands of the future.

In anticipation of the coming years and their ever constant call for change, St. Michael's will purely need some definite guiding policy, some form of inspiration, to see itself faithfully through the difficult years ahead. In short, St. Michael's must build for the future on the foundations of the past, that is, the proud French tradition and heritage on which the school was established.

Unfortunately, these traditions remain unknown to a large majority of faculty and students, thus dulling a great potential for a certain pride in the college, which, at present, is sadly lacking. In order to rectify this unfortunate situation, a brief history of the Edmundites and the founding of St. Michael's College has been compiled with factual information supplied by Fr. Gerald DuPont's scholarly paper *The Founding of Saint Michael's College,* and with background data kindly volunteered by Fr. John Lanoue.

The Society of Saint Edmund was founded at the Abbey of Pontiguy in France in the year 1843. The Order was originally established to aid the secular clergy in restoring the Catholic faith in France which had suffered serious setbacks during the French Revolution and the ensuing Napoleonic era. The role of the Edmundites was changed to that of education when in 1879, the Society accepted the direction of the College of the Immaculate Conception at Laval. In 1876, the Bishop of Coutances invited the Society of Saint Edmund to assume control of the world-famous monastery, Mont St. Michel, situated at the West Coast of France at the juncture of Normandy and Brittany. Here, the Order established an Apostolic School or Juniorate in order to promote vocations. In 1893, the Edmundites founded another school at Chateau-Gontier which was named St. Michael's College.

Essentially, the education at the Edmundite schools was in the French classical tradition with strong emphasis on languages and mathematics. The schools themselves were known as "colleges" yet were comparable to preparatory schools, or perhaps two year colleges in the United States.

During the last year of the nineteenth century, the Society of Saint Edmund, along with other religious orders in France, became the victims of a strongly anti-clerical government in Paris. It seems that the Edmundites were motivated to leave France when, in 1889, the government passed a law which made military service obligatory for the clergy. The Society first made contacts in Montreal around the turn of the century and eventually made their way to the Diocese of Burlington. After consulting Bishops DeGoesbriand and Michlaud, the Order established houses in Swanton and St. Albans. The anti-clerical fervor in France culminated in the Laws of Association which were passed soon after 1900. These laws were effective in secularizing the religious schools, thus expelling the teaching orders. In 1905, the last of the Edmundites left France only after Mont St. Michel, the college at Laval and the Abbey of Pontiguy had been liquidated and their goods sold at auction.

With the Society re-assembled in Vermont, they sought to continue their tradition of education and thus offically established St. Michael's College in Winooski Park on March 2, 1903. Based on the French classical education, the school was expanded to the broad program of liberal arts and sciences, and was soon approved to confer college degrees. When the first class entered St. Michael's in September of 1904, yearly fees for tuition, room, and board amounted to $143.00

Surely, the history of St. Michael's College and the Edmundite Founders is impressive and hopefully, somewhat inspiring. With barely a few thousand dollars in funds, these French immigrant priests took on a new country, new language, new customs and yes, they still had the dedication to establish a college. The odds against such a school was great and yet the founding was successful and indeed, the college prospered after a few years.

St. Michael's was never a wealthy college and most likely never will be. In all probability, the college president will always be begging the necessary funds to contract some desparately needed edifice. Yet, faced with the challenge of the future, St. Michael's College will be able to adjust to the changing times and hopefully, retain the proud tradition and hertiage upon which it was founded some seventy years ago. The tradition of St. Michael's College is one of deep respect for the school and its educational aims — a respect which necessarily demands a constant and determined effort to improve the existing structure. A tradition most surely exists — it remains our responsibility to perpetuate it.

through the years

ST. MICHAEL'S INSTITUTE BECOMES ST. MICHAEL'S COLLEGE

Although from the date of founding, people commonly — in fact universally — referred to the new institution as "St. Michael's College," actually its legal title and name was "St. Michael's Institute"; all legal documents and transactions of necessity carried the latter title. However, human nature being what it is, students and faculty quite understandably applied the name "College" to the institution which they attended. Even the college stationery and business letterheads bore a very official looking caption which read: "St. Michael's Classical and Commercial College, Winooski Park." In the year 1913 it became official; and henceforth the name "St. Michael's College" supplanted — even in matters legal — the former title "St. Michael's Institute."

1920

Although September 29, a feast of St. Michael, has always figured large in the important transactions of the college, it is worthy of note that it was always the May 8 feast of St. Michael which was observed by the campus community. A solemn high Mass, attended by faculty and students, opened the day. Since it was a declared holiday with classes suspended, there was both time and spirit for an exciting field day program. Traditional events of the field day included: 100-yard dash, pipe race, sack race, nail driving contest, relay race, shot put competition, three-legged race, potato race, baseball distance throw, shoe race, broad jump, and — to close the forenoon's schedule — a tug-of-war. In the afternoon there was a baseball game — frequently between the arch-rivals University of Vermont and St. Michael's College.

1929-30

Two notable events in the extra-curricular program took place during the 1929-30 school year. On Palm Sunday, April 13, the College Dramatic Society, enlisting nearly all of the dramatic and musical talent among the students, presented the first of a series of notable Passion Plays, *Calvary*, in the Strong Theater in Burlington. The college basketball team, under the coaching of an alumnus, Owen Murphy, produced for the first time an officially recognized state championship — the 1915-16 crown having antedated an organized Green Mountain conference.

1943-44

It is interesting to note that during the next two years of college life, lived in the midst of war, a mere handful of students continued to carry on in a quiet busy way most of the ordinary college activities. *The Lance*, under the able faculty direction of Father Vincent B. Maloney, managed to meet new sets of deadlines with work of high quality and the Sodality, Mission Crusade, Outing Club, and Newman Lyceum — even new clubs, like the Biology Club — kept going. Most remarkable of all, Father Ralph Linnehan, one of the greatest all-time athletes in St. Michael's history, stepped into the breach when Coach Ryan left for UVM and coached a surprisingly successful basketball team, winning 20 out of 25 games. After the victory over Williams a surprised opponent asked: "Where do you get your players?" One of the boys answered: "4-D's, 4-F's, and 17-year olds!" Star players on the 1943-44 team included "Bobo" Birsky, Dan O'Rourke, Joe Fennell, Ken Walker, Ted Stopyra, and Dan McGonigle. Life did go along as usual — or as well as it could! On January 4 the faculty and students were shocked to hear of the death of Johnny Mack, one of the finest lads of the August '43 class. Johnny had enlisted in the Air Corps the February before his class graduated. Death came as a result of post-training flight just before Johnny was to receive his Wings as top student of his outfit.

1947

The St. Michael's Playhouse, one of the top tourist attractions in northern New England, was started at St. Michael's during the summer of 1947. Since then, professional theater has been St. Michael's summer contribution to the community.

The resident company is Players, Incorporated, a repertory group that has toured the United States, Canada and the Orient. All college graduates, they have twice been invited to fly to Japan and Korea to entertain our servicemen. Scarcely a week goes by since those trips, but some Korean veteran visits the theater, applauds loudly and then goes backstage for a "do you remember when" visit.

As for the quality of the company, growing audiences attest to their ability to entertain. The *New York Times* wrote of the touring company: "This is real theater. We want more of it." Theophilus Lewis, drama critic for *America*, wrote: "The Playhouse is one of the unique theaters of the nation. It presents an annual selection of plays that are mature without being highbrow, edifying without being stuffy. Occasionally, it assumes the role of being experimental without being arty. It features no stars who lead their prestige to the country theater while saving their better efforts for Broadway. Players, Inc., the resident company, rates comparison with such distinguished foreign acting groups as the Abbey and Gate Players in Dublin and the Old Vic in London. No other summer theater can make that claim."

1949

In February 1948 the Outing Club had sponsored an unusually successful Winter Week-End, including dancing, snow sports, and basketball. In 1949 a more elaborate program was planned but had to be carried through without the cooperation of Old Man Winter — who became too much in evidence for the good of the skiers and hockey players. The big event was the Carnival Ball in which the Queen, Miss Dorothy Pratley of Greenwich, Conn. (escorted by Bernard Thompson '52) was crowned by Governor Ernest Gibson in a lovely scene which made one old "grad" rub his eyes and say: "Is this St. Michael's?" Since 1949 the Winter Carnival has continued to be the highlight of the mid-year social season. Too often, however, an uncooperative thaw has made sorry work of snow sculptures and outdoor events. These misfortunes have been offset by good music and, usually, after a Sunday Skier's Mass, a trip to the fine slopes of Mount Mansfield.

1951

The forty-seventh Commencement exercises on June 2 were held in the Memorial Auditorium in Burlington in order to accommodate the relatives and friends of the 215 graduates — the largest class in the history of the college. The college was especially honored to have as the orator of the day the Most Rev. Richard J. Cushing, Archbishop of Boston. The college conferred honorary doctorates on five distinguished leaders in ecclesiastical and civic life: Archbishop Cushing, Bishop Henry J. O'Brien of Hartford (who delivered the Baccalaureate sermon at the Cathedral), Elwood C. Kastner, Registrar of New York University, Judge John E. Swift of the Superior Court of Massachusetts and Supreme Knight of the Knights of Columbus, and John T. Madden, eminent Catholic layman and President of the Emigrant Savings Bank of New York City.

illumination, reflection and stimulation --- maybe!

Robert Eli La Rochelle

What is a stay abroad in the U.S. like? A short stay — let's say for a few months? It's an experience not easily definable. Reactions may range from enthusiastic to apathetic — a unique trip for each individual.

Here at St. Mike's many have crossed the oceans and American borders to enjoy that trip. The campus has been agreeably infiltrated by students from an assortment of countries. They hail from such varied areas as the Ivory Coast in Africa to the Japanese Islands. They speak altogether over a dozen languages and as many dialects. Their native customs and life-styles are no less diverse. Examples: The average family in the Ivory Coast dines at about 8:30 p.m. and it is not unusual for them to have crocodile or elephant on the menu — many people in Japan whose business necessitates public relations are required to take lessons in the art of smiling before acquiring their positions — 'Voodoo' is still widely practiced in the Republic of Haiti (does anyone know what Voodoo really is?).

You possibly know some of our foreign counterparts studying at St. Mike's or have at least noticed their presence. These students are here to learn how to speak and write English (American?) and to benefit from our culture. This goal depends heavily on attitude — an open-minded attitude on the part of both foreign and American students. How much an international student will gain from a stay in America hinges on his ability to adapt — first, to the country and its culture; second, to the academic and social climate of St. Michael's College. Though he may find the scholarly fields of the international program particularly fertile, he may discover the social terrains to be neglected and sometimes fallow.

One problem — perhaps unavoidable; the alien students arrive at various times of the year, are housed together on the same floor of a dorm, then begin to attend all their classes in the same building. The first potential friendships fostered remain with other foreign comrades rather than through contact with Americans. After the primary critical weeks of adjustment, most of these people form a routine of studies and are associating with only other internationals, perhaps speaking most of the time their own native languages.

The adjustment to an unfamiliar country can be difficult and disillusioning. A valuable experience depends on the adaptive ability of the visitor (previous experience, personality, etc.) and the attitude of acceptance of the host.

For the purpose of illumination, reflection and stimulation, the **Michaelman** has attempted in the following features to give light to this issue.

the international student speaks out

Last week, questionnaires were circulated among the International students. **The Michaelman** does not have the pretension to attempt an evaluation of or judgement on the responses it received. Rather, by presenting some of the results, we hope to give you a rough sketch of a typical International student. Here are some of the questions, reactions and comments:

•Where do the International students come from?

—Asia, Europe, Africa, North and South America.

•How long have they been in the United States?

—The majority of students had been in the U.S. approximately 10 months.

•How long have they been at Saint Michael's?

—Approximately one half year, on the average.

•What is the major concentration of the International students?

—Most of these students are here to learn English — a few are here to pursue a career in business.

•What is the reaction to American life for those newly arrived?

—Over a third of the students questioned are pleased with American living, another third marked no reaction, while the remainder felt disillusioned, echoing with the comment, "It's quite different than I expected it would be."

•How do the students find the academic diet at S.M.C.?

—14 people thought it was adequate; a few felt it to be superior.

•As to the question, How do you find the social atmosphere at SMC?

—Only four thought that the social atmosphere at Saint Michael's was fine; the greater number found it merely tolerable.

•What was the reaction of the foreign females towards American men?

—Half of those questioned felt that American men were sympathetic while the others voiced an opinion of indifference.

(Continued on page 9)

'carnaval d' quebec'

by Robert Eli La Rochelle

Looks as if a tornado hit the French center of 'pea-soup' country. Words are hardly graphic enough to portray the spectacle that occurred in Quebec City during the weekend climax of the Winter Carnaval.

The Canadians have inherited from their French ancestors a certain impatience for living and loving life intensely. This joie de vivre or zest for living sometimes causes their emotions to overrun their more commercial occupations. When these people are merged with an inundation of Carnaval visitors, the result is a conglomeration of 400,000, many of whom are taking part in or affected by the festivities.

The frigid bite of raw Canadian winter weather didn't prevent ambulatory groups from enjoying the celebrations. The cold isn't so noticeable after a quick gulp from a bottle of one's favorite alcoholic beverage concealed in a coat pocket. Hollow plastic canes were carried about and often tipped up to empty some of their poorly but amusingly camouflaged contents. More conspicuous imbibers took turns carrying cases of beer on their shoulders.

Remarkably, the passionate tendencies stirred by liquid and mental stimulation did not result in chaos. There was much shouting, laughing, singing, dancing and wrestling, but little abusive violence.

SMC was represented by several 'ambassadors' of good will. Old friends became better friends and new acquaintances were born. After a day of lauding the god Bacchus, one Michaelman reportedly installed himself in a local church for the evening. Others were lucky enough to find hotel space, to stay with newly formed cronies or to spend the night at the homes of relatives.

The Winter Feast offerred a smorgasbord of activities. People of every age and interest cooperated. Families and lovers bundled up to enjoy a brisk horse and buggy or sleigh ride. The more enthusiastic warmly hopped, danced and sang in the courtyard of the Ice Palace. The more hardy screamed down toboggan runs of pure ice. The night parade was one of the highlights of the festival. Decorative floats, saddled cowboys, dragons, a white elephant (?) filed down the cobblestone streets. Rose-cheeked policemen showed admirable patience with red-nosed hecklers. Fireworks exploded, illuminating old World buildings. People weaved through the bodies, bottles and debris, participating in the phenomenon that was the 'Carnaval d'Quebec.'

(Continued from page 8)

•What was the reaction of the male International students to American females?

—Most of the males found American females to be indifferent towards them while a few exceptions said they found our female counterparts too aggressive.

•How are the Internationals impressed by our economic situation abroad?

—The greater part of the students were neutral to U.S. economic interest. However, a few (mostly female) expressed disgust towards it, which was impressive.

•Do the Internationals feel that American students have a desirable amount of liberty?

—Just over half felt we have a good amount of freedom but, quite a few observed that we are allowed too much too fast; only a very few thought we had too little.

•Does the contact between International and American students need improving?

—Only a few thought the contact fine as it was. The greater number, however, felt that it needed much development.

•for what it's worth!

—The question of a bar on campus —

The majority felt it would be beneficial.

If they had a chance to decide again would the students at SMC come to America?

Most said they would, only a few felt that they had made a mistake.

If they had the chance would they return to Saint Michael's?

This question merited a split decision — one half said they would, the other half had reservations.

From these questions and responses it should be apparent that these foreigners are not so "foreign," that they have the same opinions, the same desires, as many of us. So . . . in an effort at bridging this cultural gap we, and **The Michaelman** staff, would like to offer a hearty, although belated, welcome!

perspectives

by Mark Flanagan

Because of the connotations of the word "foreigner" many of us have a tendency to shy away from or create defenses against any person who could fit, in even the slightest way, into this category. We see such a person as the stranger or an outsider, someone who, for particular reasons, does not fit into our life-style or pattern of thinking. The foreigner is often looked upon as merely one without citizenship — someone whose true allegiance is elsewhere. And, as a result of our own shortcomings (be it bigotry or patriotic narrowmindedness), we shut these people out.

In this country there have always been people who have emphasized the color of one's skin (and, to a lesser degree, the language one spoke) and, as a result of this ignorance, there have been and continue to be numerous conflicts between the non-whites and the whites. It seems that now, as a result of this history, it is almost an instinctual reaction for a white man in this country to feel threatened by or worried about anyone whose color is different or physical features varied from his own. As childish an opinion as this may seem to those of you who can recognize the problem, it is consistently the focal point for bitterness and hatred which have closed numerous avenues towards development; intellectually and socially.

There are those in the United States whose patriotic (militaristic) allegiance to the nation prohibit them from accepting anyone who appears, even in the slightest way, un-American. As a result, people are quickly categorized by Americans — each race taking its place in a descending order of development. This point of view also is one which, obviously, does more harm than good to the people of this country. It seems to reduce the American to the level of superstition's fool — one who bases advancement and superiority on aspects of nature; aspects which are purely physical and superficial.

Here at Saint Michael's we have the opportunity to educate ourselves — both in the classroom and out. We are fortunate enough to be able to support a program for International students which enables us to come in contact with cultures and customs from throughout the world. We are afforded the opportunity to understand other philosophies of life and varied opinions on the civilized state of being, if we are mature enough to accept it. However, we have a few problems, as do other schools with similar programs, in bringing the American student and his foreign counterpart together.

One of the major problems which prevents the formation of closer associations between Americans and International students is housing. As many of you probably know, the male International students live together on the first floor of Ryan Hall, thus causing considerable problems in establishing relationships with American students (The female students, on the other hand, while residing in one wing of Purtill Hall, have a closer relationship with American women, giving them an understandably clearer view of American life.) Now, the main reason for this housing problem is undoubtedly a financial one. Because the arrival dates of these students often do not coincide with the beginning and end of our school year, and because of their need for room and board during our vacations, the administration has deemed it wise to adopt their present policy, and it is very unfortunate. The goals of a college, or, at least, this college, are to develop a liberally educated individual, individuals who "have an awareness and concern about the theological and

who "are concerned about other human beings and the conditions of their existence" and "are aware of our own cultural heritage as one among many." It seems, then, that the introduction of these International students to the routine and mannerisms of the American student (and vice versa) would be a very worthwhile and beneficial decision . . . for both parties concerned. However, for certain specific and, undoubtedly, well thought-out reasons this condition has not been adopted.

There is still another reason why the International students are so alienated from campus life; that reason being the situation their particular concentration puts them in. The vast majority of these individuals are here to learn English. Therefore, their classroom time is primarily centered in one building, the Dupont Language Center, and, as a result, any contact with students outside of the International program is extremely limited. This situation is one which cannot be avoided on their part. Any introduction they have to our campus and life-style, although depending greatly on their own openess and eagerness, depends, also, on our receptiveness to them. We must realize that these people have the same opportunities and qualities to offer in friendship as an American, perhaps even more.

The separation of American students and International students on this campus, the restriction of personal development and education because of superstition and ignorant beliefs, is a situation which should be avoided. Therefore, it is up to each one of us to attempt to make these individuals feel as comfortable as any other member of the student body.

In Closing

The continuous 'shrinking' of time and distance is causing greater international mixing. The importance of communication is essential. Mass transport offers a current means to travel at relatively inexpensive rates. Student charters and study-abroad programs present broad possibilities to the travel-conscious.

From the lives and culture of our international counterparts, there is much to be learned of value. Their presence here expands the microcosm that is St. Michael's College.

dick gregory: a better way

by Peter Flanagan

The University of Vermont Student Association hosted author, comedian, political activist, and black spokesman Dick Gregory for a lecture last Friday night at Patrick Gymnasium. Mr. Gregory spoke about current issues such as civil rights, drugs, health, education, and corruption in government in the context of his own morality.

One of his main objections to civil rights action taken in recent years is the negative approach of the people implementing changes. Instead of changing our racist institutions through integration, Mr. Gregory contends that the country has followed a path of desegregation, which in his opinion is a crooked route.

Concerning drugs, Mr. Gregory cited alcohol as the country's most severe drug problem. He explained that there are at least nine million alcoholics in this country who directly affect the lives of eighty-five million people. He is, however, opposed to the use of all drugs that people use to deaden their systems from coffee and aspirin to marijuana and heroin. He feels that people are fithting their own bodies with drugs that alleviate pain diminishing the symptoms of sickness by deadening the nerves of the brain, doing nothing to correct the body's malfunction that are the real reasons for pain. He said that deadening the warning signals of your body leaves it open to attack from sickness. He warned, the body is one system that can not be tampered with.

Corruption in the power structure, in the opinion of Mr. Gregory, is the major cause for the trouble in this country. He has often chided the F.B.I. and the C.I.A., but Friday night he accused the government intelligence of concealing evidence in the assassinations of John and Robert Kennedy and Martin Luther King. He further charged that a conspiracy was involved with all three killings.

Gregory sees the whole power structure of the country full of people who are involved with shady dealings from J. Edgar Hoover to the lowest paid policeman. He blamed the drug problem in cities on the underpaid, buyable, bribeable, corrupted police forces. "I knew what a pimp looked like and I knew what a pusher looked like when I was five years old," he said, "and you're trying to tell me the police don't know who they are?" Refusing to believe that the police could not apprehend the pushers if they wanted to, he claimed that he could walk into any city, including Burlington, Vermont, and buy some marijuana or heroin in less than a half an hour.

Mr. Gregory also expressed concern over the education process in this country. He is opposed to the grading procedure followed by most schools. Instead of the traditional A,B,C,D,F evaluations imposed on students, he proposed a pass-incomplete grading system where "you have your whole life to complete a course if you can't find it in the given amount of time." He is also opposed to any student taking a course or even reading a book merely for the sake of obtaining credit or a grade.

All through his lecture Gregory pleaded with the audience to work in groups or individually to promote a higher morality, to "get high on the issues," and to keep a healthy body and mind free of poisons of drugs or feelsings of aggression.

crown & sword society

by Pat Burns

In the past few weeks the society has been very busy with the rush of perspective members, election of new officers, and the planning of its activities for second semester.

At the last bi-monthly meeting President Mike Applebee and Vice President Bob Buanano turned over their positions to the new officers Dick Hart and Tony Zepko respectively. Jim Wall replaced Bill Fleming as treasurer and the position of secretary, vacated by Kevin Weafer, was filled by Mickey Bancroft.

As the result of this year's rush, thirteen members of the sophomore class will become official members of the Society on Thursday night at the Annual Induction Dinner to be held at the Dogteam Restaurant.

The Society is sponsoring a raffle for either a Ski Weekend at Stowe for Two on March 24, 25, and 26 or $150.00 cash. The weekend includes three full days of skiing, accommodations for two nights which includes two meals per day, and a $30.00 spending account. The proceeds from the raffle will go towards the Crown and Sword Scholarship Fund. Chances for this exciting weekend can be obtained from any ome of the members before March 22nd, the day of the drawing.

With the start of its 16th year, The Crown and Sword Society would greatly appreciate the students' support of its activities which are aimed at the improvement of St. Michael's College.

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PASQUINO II MOVIE PRE-VIEW

"THE WILD BUNCH" AN EXPLOSIVE ADVENTURE DRAMA

"THE WILD BUNCH" is a story of outlaws in the cruel terrain of the West. It takes place in 1913 when the world was about to plunge into war and Mexico, where much of the action takes place, was being strangled in a bloody counter-revolution.

A great cast (William Holden, Ernest Borgnine, Robert Ryan, Edmund O'Brien and Warren Oates) make this one Western you should not miss! It's an explosively gripping film about the last of the legendary breed who lived to kill — and killed to live.

Director Sam Peckinpah ("Straw Dogs") is a natural for a picture like "THE WILD BUNCH". He comes from a California family peppered with judges, ranchers, and outdoorsmen. Beginning his career as a writer, he emerged as a director for the stage, television and the screen. Peckinpah's aim in "THE WILD BUNCH" was to rejuvenate the Western film from its tired image, known to every American who owns a television set. This is the Western to end all Westerns!

He explains, "We're telling a tale of hardened veterans of Western outlawry. This is a story of violent men who lived during the Mexican Revolution. The brutal story must be told honestly. "THE WILD BUNCH" will make "Bonnie and Clyde" look like a church picnic.

"THE WILD BUNCH" will open at St. Michael's Herrouet Theater on Friday, March 3. On Sunday afternoon Pasquino II Productions will bring "THE WILD BUNCH" to Trinity College at 2:00 p.m. Later that night the film will move to Marsh Life-Science Hall at the University of Vermont. All evening shows will be at 7:00 and 9:15.

The special coupon below will save you 50 cents if you take a date to see "THE WILD BUNCH."

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intercollegiate symposium planned at smc

St. Michael's College will be the host to the Seventh Annual Intercollegiate Student Symposium of the Vermont Academy of Arts and Sciences on April 27.

At this symposium students from various colleges and universities in Vermont are invited to present scholarly and creative works before members of the Academy and their guests. The students thereby have the opportunity of receiving a critical evaluation of their work.

To submit an Essay or Research Papers in the Humanities, Natural and Social Sciences, entrants must submit to the Head of their Department or to the Academic Dean a 200 word summary of your paper complete with title, name, and your home address.

Concerning original Poetry and Fiction, preference will be given to works that can be read within 15 minutes (approximately 10 typewritten pages, double spaced).

If the Head of your Department, Academic Dean or a designated committee of your institution has the summary in the hands of Donovan McDonough, Department of English, St. Michael's College, not later than Saturday, March 25, it will be considered by the Program Committee for presentation at the Symposium.

Selection of a project for the Symposium by the Program Committee will be based on the craftmanship of the paper, the general interest of the subject matter, the balance of the program, and the availability of time. Contributors will be notified of the Program Committee's decisions by Monday, April 10, along with its time and place of presentation.

Included in the Symposium are paintings, sculptures, photographs, motion pictures, and other works of art. Experimental, inter-disciplinary, or mixed media approaches to topics of general interest (racism, sexism, the environment, etc.) will also be welcomed besides performances of original work in drama, dance, music and related arts.

mini-breakfast!

North Campus residents no longer have to trek down to the main dining hall for breakfast anymore. An 8:00-8:30 a.m. breakfast program has been established at the North Campus Dining Hall. This is a trial period from now until the Mid-winter recess at the request of the students.

social awareness films

On Thursday, March 2, the "Social Awareness Film Series" of the Chaplains' Office will present *Holy War,* an eight minute color film narrated by Cliff Robertson which presents war as it is in fact: neither holy nor romantic. A second film entitled, *If There Weren't Any Blacks You'd Have to Invent Them,* will also be shown. In 58 minutes, this latter film explores man's need for a scapegoat, human relations, war, race, poverty, church, etc. Admission is free in Science 107 at the 7:30 p.m. and 9:00 p.m. showings and the public is invited.

wsse-fm delayed

St. Michael's radio station, WSSE, has obviously not been in operation this year. A new station, WSSE-FM, will begin broadcasting in September. WSSE-FM will be an educational 10-watt FM college radio station, one of three in Vermont.

A training program started Saturday, February 26 at Norwich University's WNUB. The following dates have been scheduled for training at Norwich: March 4, March 25, April 8, and April 15. Rides leave from Founder's parking lot at noon.

As stated in the Staff Manual of Operations and Procedures, "WSSE will further help initiate a closer tie between administrators and student body. The station will also attempt to create an open, participating, functional activity, that will bring about a fine knit unity to our college campus."

For further information contact General Manager Daniel Kocis in Founders 309.

coffeehouses revival

The college's chapter of the Knights of Columbus recently held a coffee house in the basement of the Klein Student Center which proved to be a tremendous success. The Council offered an evening of free entertainment and refreshments to the students of S.M.C. and Trinity.

Over 300 persons attended the coffeehouse. Musical entertainment was provided by the campus liturgy folk group, several members of the S.M.C. Glee Club claiming reincarnation as the "second Sha Na Na", the Irish Rovers echoing some fine old brogue, as well as other individuals and groups who gave of themselves in an extemporaneous manner.

It is hoped that other individuals and/or groups will follow the actions of the Knights of Columbus regarding the future of the coffeehouse on campus.

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revolution, the american way

by Norbert A. Kuntz

Write a letter to the editor, and look what happens — you end up with an assignment. Perhaps this little exercise can be informative and therapeutic. There is such a thing as intellectual tragedy. In viewing intellectual tragedy, perspective is often obtained by speaking to the point. Thus, this exercise has therapeutic value.

Max Lerner, author of *America as a Civilization* and noted columnist, delivered a most thought-provoking lecture Tuesday evening, February 22nd. Herein lies the intellectual tragedy. With only seventy-eight minds in attendance the overall affect is surely limited. For those who bothered to attend, Professor Lerner presented insight into why we are the way we are and then put forth a number of problems in need of solution. Again tragedy appears. The audience was compsed of not more than twenty-five students. The remainder were either faculty or citizens of the community. Where were the concerned youth of today?

Professor Lerner delineated two types of revolution using as a source Revel's *Without Marx or Jesus*. The classical revolution is where violence is used to obtain change in the political structure. Often this type of revolution is associated with a *coup d' etat*. Cf. American, French and Russian revolutions. There is, said Lerner, a second use of the word: "An accelerated pace of change, so rapid as to cause explosions throughout society." The time factor in the second definition is much longer. Under this usage America is now seen as the most revolutionary culture now in existence.

Given rapid change in American life, there is a need to rethink every aspect of our society and culture, to explore the past and present with new tools. Professor Lerner presented an olympic design of five overlapping circles to facilitate such thinking.

The first circle represents the "activist revolution." A new generation of Americans is attempting to resolve the conflict between traditional American rhetoric and reality. The foundation of such thought is "radical humanism."

The second circle symbolizes the environment and man's relationship with it. Presently called ecology, modern man now realizes the need for harmony between every aspect of society and mother earth.

In his most important contribution of the night, Lerner labeled the third circle the "scrutiny of institutions." The decade of the sixties, he said, saw an anguished look at every American institution. Change was demanded and was forthcoming. In varying degrees the university, the church and political structure, to name but three, moved away from their static positions of previous years. Criticism of institutions produced two more symbolic circles.

The fourth circle represented the confrontation of cultures. New and alternative life styles clashed with the traditional way of American life. Coming out of this clash Lerner foresaw a wider

range of experience for future generations and, ultimately, greater understanding for all of mankind.

Finally, there was a value revolution taking place. Beginning in the early 1960's and still continuing, Americans were challenging traditional values. Although there was "a danger of losing the baby with the bath water," Lerner saw hope in a widening of horizons and greater understanding as the end result of this agonizing struggle.

Concurrent to his central thesis Professor Lerner presented two additional areas of thought. While most people are concerned with the physical universe, there is, he said, an inner universe. An individual's inner universe is finalized by the age of twenty. During the formative years an individual's environment, his total world, makes everlasting impressions on his inner universe. Accordingly, each inner universe is determined by social standing, possessions of material goods or the lack thereof, education and numerous other things. One's outlook on life, indeed, one's goals, are determined by life in the upper middle-class, life in the ghetto, on the reservation, or wherever. Today, however, technology allows impressions to occur at an accelerated rate. Television certainly allowed the Black to see beyond the city ghetto or the Alabama shack. The result is the civil rights struggle.Now the task of education is to enable individuals to innerrelate their inner universes. Only through this process will understanding result.

Lerner rejected the concepts of social planning by defining society as an organism. The task, he said, is to synthesize individual experiences into a fabric of understanding. Thus the historian, for example, should weave the numerous monographs into a synthesis of the American experience which will ultimately facilitate understanding. The true American dream is for each and every person to have "equal access to equal life chances." The dream has yet to become reality. Wht is needed to obtain the American dream might well be found in a synthesis of the American experience.

In closing the speaker addressed three questions to the audience. First, "who are our heroes — our enemies?" "How far will we go in order to accomplish our dreams?" In short, what are our limits? Finally, "what is our Jerusalem?" (What will we build?)

One of Lerner's comments reflects, I think, on the intellectual drive of the St. Michael's student body. In reviewing forty years of college teaching Lerner said: "In the 1930's the students were socially conscious; in the forties, they were career conscious; in the fifties, they were unconscious. In the 1960's, the students returned with vengeance to the social consciousness of the thirties." It is nice to know that the SMC student body, intellectually at least, has arrived in the 1950's.

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ROAD CALLS

sports

stork delivers

By Ted 'Stork' Horton

There is an old saying, "no news is good news," but here at St. Mike's we are always very fortunate to be constantly entertained by events which are classified as news.

During the past few weeks the Saint Michael's Basketball Team has lost 5 of their last six games with the lone victory coming at the hands of an inept Norwich University. This fact in itself is not a very stunning or new treat to the students but the actions of "their" coach are.

Down by fourteen points at the half to a University of Vermont squad, that had at the time a record of 3-17, was bad enough but for our coach to answer retorts from the crowd is absolutely ridiculous behavior especially if the remarks were not of an indecent, insulting, or totally derogatory tone.

Another bombshell was uncovered on Saturday afternoon when it was discovered that the captain of the basketball team and two mates were suspended for the Central Connecticut game Sunday afternoon. The reason for their suspension being that the captain's car would not start right away and they arrived five minutes tardy. In this day and age it just doesn't pay to arrive late for the first time in 3 years of varsity service.

News on the other fronts is a bit less historic, but nevertheless fulfills a Michaelman with glee. Delta and Epsilon are rounding out to be the two top teams in Intramural hoop with Theta running a close third. Delta led by "Wizard" Robbie and "Nate" Minetti are leading to an invincible showdown with Epsilon. Leading the cagers from Joyce will be their affable player Coach Dan "the dream" Rosa.

Congratulations are in order for the keepers of the gym for the risks they take on their lives when they guard those precious rubber balloons. A method should definitely be installed whereby 'decent' basketballs are lent out with an I.D. to be returned when the ball is.

With cheerleading now sanctioned as a Varsity Sport by our Athletic Director it will be interesting to see what sport will soon be phased out, for at Saint Michael's we never carry excess baggage!

a bitter pill to swallow

On Sunday, Feb. 27, St. Michael's journeyed to New Britain, Connecticut to face the Central Conn. Blue Devils, and for the second time in one week they lost by two.

After being up by as many as six in the first half St. Mike's went off the court at half time with a precarious one point advantage. Thoroughly controlling the boards and playing very well except for turnovers, the Knights looked like they might pull it out.

The second half started out like a western shootout with both teams very hot and the lead no more than three by either team. Then with 8 minutes left CCSC began to pull away and coupled with our poor shooting managed a 14 point lead with 3:20 left.

It was here that the Knights came alive and with 1:32 remaining a three point play by Laffin made it 76-72. A steal by St. Mike's and an exchange of baskets made it 78-76 with twenty precious seconds remaining. St. Michael's worked it around for the last shot and the final one did not connect. As Tom Cheek summed it up the "clock just ran out or else."

Turnovers once again completely throttled the Knights and either kept them from increasing a lead or allowing Central to pull ahead. Leading scorer for the Blue Devils was Billy Wendt with 22, 18 of which in the second half. Ron MaCala had 15 in a supporting role. For the losing St. Mike's Fran Laffin connected for 22, Bob Tetreault 18 and "Norton" Toner had 15. St. Michael's has now dropped below .500 and sits at a lovely 10 wins and 11 loses.

despite loss, knights take crown

Despite another superb second half comeback effort by the Saint Michael's Purple Knights, the University of Vermont held on to capture a tight 73-71 victory. The initial time the two teams met this season, the Cats rode their blistering shooting and numerous St. Mike's turnovers as well as poor shooting to claim an 18 point halftime edge.

The Purple Knights pulled the game out in the second half, however, but they had to fight all the way through the final 20 minutes which saw them emerge with a six point decision. Wednesday right at Burlington auditorium was a different game, this time with the Knights on the short end.

Vermont after taking a 14 point halftime bulge on a strong scoring surge over the last 11 minutes of the first half, had to survive another Knights' rally with both teams eventually trading the lead in the final minutes before the Cats captured the win on some clutch shooting.

UVM's 14 point halftime lead began to dwindle in the second half under steady pressure and forcing the Cats into turnovers. St. Michael's, trailing for almost 25 minutes of play, finally pulled even with 7:16 left on a Fran Laffin three point play. The teams stayed close until the final buzzer but clutch foul shooting helped the Cats.

St. Michael's shot a dazzling 38% from the field while Vermont broke the Knighs' zone at a 48% clip. Leading scorer for St. Mike's was Fran Laffin with 25.

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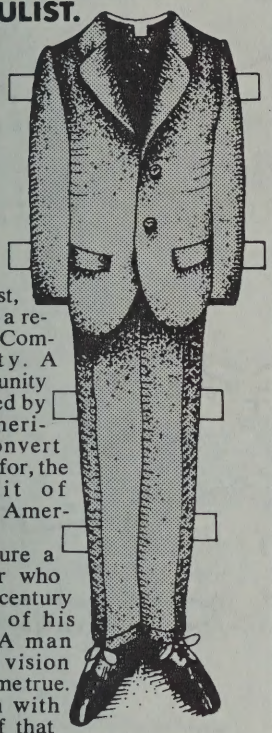
PICTURE YOURSELF AS A PAULIST.



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Next, picture the men in this new Community. They would be flexible. Each one would use his own individual talents in his own way and would be given the freedom to do so.

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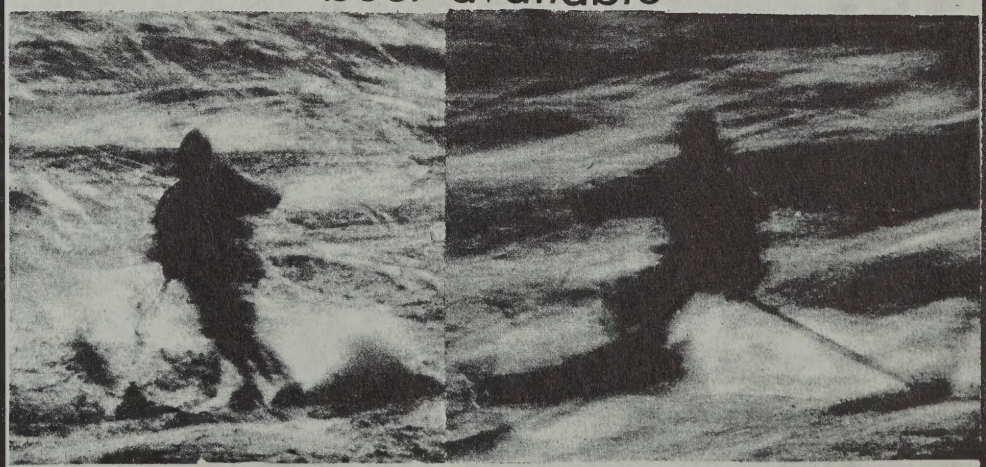

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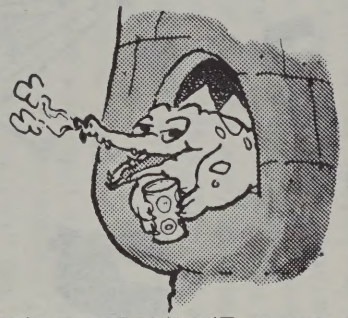

WHILE THE KNIGHT IS ON HIS WAY UP, LET ME MENTION THAT WITH A LIGHT SNACK OR EVEN BY ITSELF, SCHAEFER BEER IS DELICIOUS... TRULY THE ONE BEER TO HAVE WHEN YOU'RE HAVING MORE THAN ONE. I SUGGEST YOU TRY IT. NOW, IF YOU'LL EXCUSE ME...

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